

# THE EVANGELIST.

VOL. I.

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FOR THE EVANGELIST.

ON THE EARLY DEATH OF GOOD MEN.

There are scarcely any of the Divine dispensations which seem more inscrutable to human wisdom than the sudden removal of good men from the world, while in the midst of their activity and usefulness. But notwithstanding the general obscurity that rests over this part of the system of Providence, there are, if I mistake not, several considerations, which go far towards justifying even to our reason, the most melancholly of these dispensations.—Some of these considerations, it will be the design of this article to suggest.

1. When good men are taken away in the midst of their usefulness, we may suppose that God often does it in mercy to them. This world in its best state, is a world of trial ; and no person ever lived long in it, without being called to suffering. It often happens that the children of God, instead of being exempt from affliction, have an unusual share : as it was with Job, so it has been in a greater or less degree, with many of God's faithful servants. Beside the trials which are incident to their condition as men, they have trials which are peculiar to them as christians ;—not only from the internal conflict which they have to sustain with their own conceptions, but from the hostility which the world has always entertained towards true religion. To the real disciple of Christ, it cannot be desirable to remain in this world, merely for the sake of its enjoyment ; for there is infinitely richer enjoyment in store for him in another ; and hence the apostle declares that it was gain for him to die. Is it not highly probable then, that God often takes his children to himself, to rid them of the temptations and sufferings and sins of this present life, and to bestow upon them early that crown of glory for which they have been labouring.

Who is there that has not seen something like this in actual experience ? Who has not witnessed what he has been ready to pronounce the premature departure of some friend or some important member of society, and presently found that he was actually taken away from the evil to come ; and that if he had lived, his days must have been embittered by some of the sharpest arrows of adversity. None of us can tell what sufferings might have been the lot of any good man departed if his life had been spared ; nor can we say what sins he might have been left to commit, which would have disturbed the peace of his conscience and tarnished the lustre of his example. When good men die,



let us believe that God's time is the best ; and instead of indulging a complaining spirit that they are spared no longer, even if their lives seemed to us ever so desirable, let us rejoice in the recollection that he has taken them from a world of temptation and sorrow, and it may be, has delivered them from approaching evils which would have overpowered *their* faith and fortitude, and thus pierced *our own* hearts with many sorrows.

2. Another probable reason why good men are taken away in the midst of their usefulness, is to teach us that God can accomplish his purposes without them. There is no lesson which we are more apt to forget than that of our dependance on God : in our regard for the instrument, we often overlook the supreme agent altogether. This practically atheistical spirit needs to be rebuked ; and nothing is better fitted to administer such a rebuke, and to turn us back to a sense of our dependance, than to see those instruments on which we had depended most, laid by, as if destined to no further use. God hereby teaches us that he is able to accomplish his purposes in other ways than those which appeared to our feeble and short sighted wisdom. It is the tendency of such dispensations to bring us to cease from man whose breath is in his nostrils, and rely more entirely upon the all sufficient God.

Are you a mother, and have you seen the father of your children carried to an early grave, when his care and exertions seemed peculiarly necessary for the benefit of your offspring ? Perhaps, in your dependance on the creature, you had forgotten the Creator ; and it may be, that this dispensation was designed to shew you that you were resting too much upon an arm of flesh, and to recall you to a sense of your dependance on God. Or are you a member of civil society, and have you seen one taken away with the continuance of whose life, you had connected the best interests of the neighbourhood or the community ? God is teaching you by this that he is not dependant on the instrumentality of a mortal for the accomplishment of his purposes : he is bidding you look away from the world, and recognize your dependance upon his power and faithfulness.

3. When good men are taken away in the midst of their usefulness, we may suppose that God intends to teach us a lesson of resignation to his will. One of the greatest afflictions which society is called to experience, is the removal of those members who occupy important stations and exert an important influence. They are the instruments under God for carrying forward useful and benevolent purposes ; and when one of them is taken away with whose life we had connected the hope of long continued usefulness, it is "as when an armour-bearer faileth."—And it is then, if ever, that we are called upon to learn a lesson of deep and unqualified resignation. God commands us, at such a moment, to bow down before his righteous hand, without a murmuring word or thought ; to submit to his righteous decision, without knowing the particular reasons on which it is founded.—"It is the Lord, let him do what seemeth him good," is the first sentiment which we are called to cherish.

4. In the premature death of good men, we may suppose that God intends to awaken our attention to the purity and excellence of their example ; and to administer a rebuke for our not having, in a great degree, profited by it. It too often happens that while good men are



with us, the purity of their lives makes but a slight impression upon our hearts ; and though it may command our respect and veneration, yet we think far too little of making it the model of our own characters. But when they come to be taken from us, and we are admonished by a thousand affecting associations that the places which once knew them will know them no more ; when we miss them in stations of activity and influence, and see a temporary check given to those benevolent operations which they were accustomed to guide and control, it is scarcely possible but that our hearts should fill with the recollection of their virtue ; that we should dwell with new interest upon their humility, their self-denial, their zeal ; and then, it would seem, is a peculiarly favorable moment to catch something of the spirit by which they were animated.

Remember then, reader, when good men die, that you are especially called upon, by providence, to recollect and imitate their pious examples. You are reproved, by such an event, that you have profited by it so little before ; and you are reminded that they are now beyond the reach of doing you good, except as you are benefitted by the remembrance of what they once were, and as their death may excite you to prepare for your own.

5. Another purpose which God, doubtless, intends in the removal of good men in the midst of their usefulness is, to quicken those who survive to more active exertion. If a member of society is taken away, who filled an important sphere of influence, and had devolving upon him many important duties ; what is this but a call upon those who survived, to engage with more rigor in the service of God ? Such a dispensation charges us, to endeavor, by our increased activity, to fill up the place which is left vacant, and to let the light of our example cheer the gloom of bereavement and vacancy. And moreover, we are admonished, by such dispensations, to renew our activity from the consideration, that we too are liable to be cut off in the midst of our days ; that, as it has been with others, so not improbably it may be with us. Whatsoever, therefore, thine hand findeth to do, do it with thy might ; for there is no work, nor wisdom, nor knowledge, nor device, in the grave whither thou goest.

6. And finally, it is the tendency of these dispensations to render heaven more dear to us. Our christian friends, who are taken from us in the midst of their days, are taken to a higher sphere of exertion ;—to a nobler state of enjoyment. Though we bury their mortal part in the grave, yet they are not lost. Jesus has received them into his arms, and they have entered on an endless career of felicity and glory. They are the inhabitants of that very world, to which we, if we are the children of God, are destined, and towards which, we are rapidly travelling. And shall not this consideration serve to carry our affections upward from these grovelling and polluting scenes, to that world of purity and rest ? Is that place on earth endeared to you, where your friends and kindred dwell ; where are all your most valuable wordly possessions ; and is it proportionably dear, according to the number of your friends and the value of your possessions ? Must not your affections then, be more firmly fixed on heaven every time that one of your christian friends passes from this world, to that ; and must not the thought, that they die in the midst of their activity, carrying with them all their extensive powers of usefulness,



give you a still more interesting impression concerning the nature and glory of that blessed world? There is a field in those regions of bliss, on which the noblest powers may find ample space to operate; where the soul will acquire new vigor in the exercise of its faculties, and they will continue to expand and ripen forever.

Have you lost a pious friend out of this world, Christian? He has only passed into the world of light; and if you loved him here, why should you not love him still? Cultivate those affections then, which will prepare you to join that friend when you are dismissed from this world, and which will ensure to you the same bright and substantial inheritance of which he has already taken possession.

We are taught, by the preceding reflection, of what vast importance it is that we should moderate our attachment to the world. We have seen that man, at his best estate, is altogether vanity; that neither riches, nor honors, nor wealth, and not even virtue itself, furnishes the least security against the king of terrors. The friends, whom we respect and love for their virtuous and amiable qualities, those who fill the most important and responsible stations in society, are as liable to be taken in the midst of their usefulness, as the man who scarcely rises above the level of a drone. If these things be so, then, surely, we ought not to suffer our affections to fasten very firmly on any of the possessions of the world. They may be taken from us, even the most valuable of them, by a single blast of adversity; and if they are not, we must soon die and leave them all. Then, let us act the same wise part, and lay up treasure in heaven. If every thing here is so uncertain, let us gain an interest in that world, where every thing will be stable and enduring.

These reflections teach us, moreover, with what spirit we ought to mourn for the death of good men. We are not to mourn for *them*, because, instead of being losers, they have gained every thing: they are released from this world of toil and trouble, and have gone to be forever with the Lord. But we are permitted to indulge our pious sensibilities, that their example and activity are no longer to be enjoyed by the world; that henceforth, we are not to be assisted by their counsels, or quickened by their prayers, or benefitted by their exertions. Least of all are we to indulge a suspicion of the kindness of our heavenly Father in adoring such dispensations. It is an infinite kindness to *them*, that they are released from the struggles and sufferings of this mortal life, and are admitted to a participation of everlasting joys. It is a kindness to *us*, in thus giving us a solemn, practical lesson of the importance of being prepared to die the death of the righteous. While, therefore, we mourn the loss of good men, especially, those who are cut down in the midst of their usefulness, let our mourning be tempered with a spirit of submission and humble confidence in that God who orders all things in perfect righteousness.

R. V. K.



## FOR THE EVANGELIST.

## THE MOTE AND THE BEAM.

*The human heart is deceitful above all things.* It is very obvious, too, that this deceitfulness of the heart has, in various ways, a most pernicious influence, in respect to what concerns the eternal welfare of mankind. It renders men exceedingly liable to be grossly imposed upon, by the flatteries and temptations of others, and not less liable to practice the most ruinous deception upon themselves. Under the influence of a deceitful heart, it is very natural for them to *think more highly of themselves than they ought to think.* It disposes them to think lightly of their own evil propensities ; to palliate or excuse what is wrong in themselves ; and even, not unfrequently, to consider mean and degrading vices, as amiable and lovely virtues. In this way, things come to be *highly esteemed among men*, which are really *abomination in the sight of God.* Nor is this all. While a deceitful heart inclines men to excuse themselves, and to judge very favorably of their own wrongs, it almost equally inclines them to judge of what they consider to be failings in others, with no little severity ; and, sometimes, to consider their very virtues as failings, if not even enormous crimes.

When our Savior was in this evil world, these workings of a deceitful heart appear to have been very common among those to whom he preached. The Scribes and Pharisees, particularly, were so blind to their own true character, that, though scarcely any class of persons could be more offensive in the sight of God than many of them certainly were, yet they had a very high opinion of their own goodness ; *trusted in themselves that they were righteous ; despised others ;* and could, with great self-complacency, *thank God that they were not as other men.* At the same time, they were prone to censure others with great severity. Even our blessed Lord himself, all *holy, harmless, undefiled, and separate from sinners*, as he was, could not escape their unreasonable censures and aspersions. The same disposition has existed in every succeeding age, and manifested itself, especially, in the reproaches and persecutions, to which the followers of the Lord Jesus have been subjected ; and happy would it be, if nothing of it had ever been found among these disciples themselves. Much of this spirit, there is reason to apprehend, still has existence, both *in the Church and out of it ;* though it is certainly a spirit very diverse from that which the gospel inculcates. For the gospel teaches men to be, themselves, of a lowly mind ; and, at the same time, to judge very tenderly and charitably concerning others.

It was against this propensity in men to judge too favourably of themselves, and censoriously of others, that our Lord pointed his directions and exhortations, in that part of his sermon on the mount, which is found in the beginning of the seventh chapter of his gospel by Matthew. He says, *Judge not, that ye be not judged ; for with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.* Not, indeed, that we may never form any judgment, nor even that we may never form an unfavorable judgment, of the character and conduct of others. For, besides that this is unavoidable in itself, such an explanation of the passage would render it



obviously inconsistent with other plain directions of scripture. But, what we are here solemnly cautioned against, evidently is, judging rashly, or censoriously, concerning others ; against all such judging as is inconsistent with the rule, *All things whatsoever ye would that men should do to you, do ye even so to them.* In connection with this caution we find a very solemn expostulation and direction, to which the attention of the reader is now more particularly requested. *And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

It is very obvious, that our Lord here speaks of beholding a mote in a brother's eye, with a beam in one's own eye, which is not considered ; and of attempting to remove the mote from a brother's eye, while yet the beam remains in one's own eye, without any care to remove that, as highly improper, and foolish, and reprehensible ; indeed, as involving hypocrisy and wickedness. For he addresses the person who does this as an hypocrite ; and directs him to turn his attention first to removing the beam from his own eye, that he may be better prepared to attend to the mote in the eye of his brother. There is, certainly, much reason to apprehend that this portion of scripture is not duly regarded, either by professing christians, or others : and there may be some reason to apprehend that it is not, generally, very thoroughly understood. It is the design of the writer, in this communication, to attend, more especially, to its import ; and should what may be said on this part of the subject, be found worthy of a place in the Evangelist, some more particular application of it may be attempted hereafter. In showing the proper import of the passage, there are several things, which may require some attention. Perhaps it may not be entirely useless, to attend, a moment,

1. To what is intended by the term *brother*, in the passage under consideration. As this term is often used in a restricted sense, for a member of the same family, or society, or church, to which we ourselves belong, it is possible that some may be disposed thus to restrict it here. But this, it is apprehended, would do injustice to the subject. Here, the term appears to be used in its largest sense, for any member of the great human family, with whom another member of the same family may be conversant. Though it is true, that children of the same immediate parents, or the members of the same church, and even all the real disciples of Christ, are brethren, in a more near and endearing sense ; yet, certainly, all mankind are brethren, as children of the same heavenly Father, and as all descended from the same common human progenitors ; and, doubtless, whatever reason there may be, that one should not behold the mote in the eye of one of these nearer brethren, with a beam in his own eye ; the same reason should prevent his doing the same thing, in respect to any other brother of the human family. In this respect, not only are christians brethren to each other, but his most ungodly neighbor is brother to the christian, and the christian is brother to his ungodly neighbour. Ungodly men are, also, brethren to each other. Even enemies, who indulge a mortal hatred to each other, are still brethren here. But,



2. What is it to behold a mote in a brother's eye, not considering the beam in one's own eye?

Literally, a mote in a brother's eye must be some small particle of matter, which, in comparison with what may be in one's own eye, seems scarcely worth noticing; and the beam in one's own eye must be something so large, that, in comparison with the mote in a brother's eye, it may be called a beam. It is obvious, however, that our Lord's instruction here, does not relate to bodily eyes; but is of a moral nature. The eye, the mote, and the beam, are all used figuratively; and what is really intended by the mote in a brother's eye, may either be some fault, supposed, or real, which is comparatively small, or a general character, the real, or supposed blemishes in which are comparatively little; and what is intended by the beam in one's own eye may be, either some particular offence of comparatively great malignity, or a general character far more wicked, on the whole, than that of him, in whose eye the mote is thought to be perceived. In short, the case is this. Here is one person, who is *really*, or is *supposed to be*, guilty of some offence, which is comparatively small; or, though his character is, on the whole, good, there *really are*, or are *supposed to be*, some things in his conduct, which, if real, must be blemishes; and here is another person, who is either guilty of some particular wickedness, which, in comparison with that of his neighbor, is very great; or, in respect to his whole character, he is still wicked; and this latter person, instead of considering what *he* has done, and how very wicked *he* is, fixes his attention upon, and is much concerned about, what he thinks is amiss in the conduct of his brother. One striking example, to illustrate the case, we have in the history of David, king of Israel. This Prince had fallen into the most heinous sins of adultery and murder, attended with almost every conceivable circumstance of aggravation. Nathan the prophet, comes to him, and states a case, in which a rich man had most wickedly taken and killed the only, and a very favorite ewe lamb of his poor neighbor. The case is bad enough, to be sure. But, after all, the crime of this rich man, in the case stated, scarcely admits of a comparison with the crime, of which David had, himself, been guilty. Yet, without at all considering his own enormous wickedness, the attention of David is fixed, wholly, on the wickedness of this other man. How pertinently, then, might the prophet have demanded, *Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?* The next inquiry is,

3. What is it to say to a brother, *Let me pull out the mote out of thine eye*, while yet the *beam* is in thine own eye?

The beam must remain in one's own eye, so long as the sins, which constitute that beam, are unrepented of, and unforgiven. Hence, it is while one is in this state, that, with the beam in his own eye, he does what is intended by saying to his brother, *Let me pull out the mote out of thine eye*. This, no doubt, may be done, by undertaking to reprove, and to reclaim the brother, in whose eye the mote is supposed to be. Perhaps it may be done, too, when the supposed delinquent is censured, or punished. The Scribes and Pharisees unquestionably did it, when they reproved our Lord for healing, and others for coming to him to be healed, on the Sabbath day. It is apprehended, too, that, when David, with his anger kindled, said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely die*,



and he shall restore the lamb fourfold, because he hath done this thing, and because he had no pity, Nathan might very pertinently have demanded, *How canst thou say to thy brother, Let me pull out the mote out of thine eye, when, behold, the beam is in thine own eye?* This is represented as very unreasonable. And it will readily be perceived how incongruous it must have been, for the Scribes and Pharisees to reprove our Lord, and his disciples, for apprehended breaches of the law of the Sabbath, while their own wickedness was unrepented of; or for David to punish, with great rigor, the man guilty of the offence stated by the prophet, while he manifested no abhorrence for his own crimes. It may be proper to notice,

4. The character which our Savior gives the man who, with a beam in his own eye, which he does not consider, beholds, and attempts to remove, the mote, which he apprehends in his brother's eye. It is the odious character of a hypocrite. *Thou hypocrite.* But, why is he a hypocrite? A hypocrite is one who professes something which is not real; or makes a show of what has no actual existence. Now, the man whose attention is fixed on his brother's faults, who expresses concern about them, and who steps forward to correct them, would have it understood that he is actuated, in all this, by some regard for the honor of God, for the public good, or for the rights of some injured individual. Thus, when the anger of David was kindled against the man who had so injured his poor neighbor, by taking away his only lamb, no doubt he would have had it understood, that he was deeply concerned, at once, for the honor of God, for the public welfare, and for the rights of the poor man, who had been so basely injured. But why, then, is his own vastly more enormous wickedness so entirely overlooked? Why is he not in this case, still more concerned for the honor of God, for the welfare of his kingdom, and for the injury done to his faithful servant? Surely, if any one is truly concerned, when God is dishonored, when the public welfare is endangered, or when an individual is wantonly abused, he cannot be less concerned, when the wrong has been done by himself, than he is, when it has been done by another. Is it not plain, then, that, if any one would have it understood that he is influenced by such motives, in the concern he manifests about the smaller faults of another, which he considers not his own faults, which are really much greater, he must be justly chargeable with gross hypocrisy? Another thing, which demands some attention, is,

5. The direction, which our Lord gives in the case. *Thou hypocrite, first cast out the beam out of thine own eye.*

To cast out the beam out of one's own eye, must be, to repent of the wickedness, in which the beam consists, and to become reformed. If it be some particular sin, it must be heartily to repent of that sin; and, to resolve that, wherein one has done iniquity, he will do so no more. If it consist in a general character, which is still wicked in the sight of God, in an impenitent and unbelieving heart, with all the sins that one has ever committed unrepented of and unforgiven, it must be to *repent, and turn to God, and do works meet for repentance.* In short, it must be to become a humble and obedient disciple of the Lord Jesus Christ. For, until this is done, wickedness must remain unforgiven, and the beam cannot be removed. *First cast out the beam out of thine own eye.* That is, let the work of reformation begin at home. *First*



repent and forsake your own wickedness.—One thing still remains to be noticed. It is,

6. The consequence of first casting out the beam out of one's own eye, in relation to what is apprehended to be perceived in the eye of another. *Then shalt thou see clearly to cast out the mote out of thy brother's eye.* There is, indeed, another most happy consequence, which always results from casting the beam out of one's own eye. It secures a gracious pardon, and acceptance with God, through our Lord Jesus Christ. But here our Lord notices the happy consequence, in relation to the matter immediately in hand. It will prepare one to see clearly concerning the mote in another's eye. This plainly implies, that while one is under the influence of wickedness, which is unrepented of, he does not see clearly, and is, therefore, liable to judge very incorrectly, concerning the conduct of another. It is not uncommon for those, who are themselves chargeable with great wickedness, which is unrepented of, to judge with much prejudice, and with much severity, respecting the apprehended wickedness of others. In some cases, prejudice may be the very beam, which should be removed; and, where it is so, let it be removed, and the mote, in another's eye may disappear. Even professing christians, who are far from being very exemplary in their own walk, often judge more severely of the conduct of a delinquent brother, than others do, who exhibit clearer evidence that their conversation is such as becometh the people of Christ; and those, who even give no evidence of piety themselves, are often severe in judging others. Had David first considered, and cast out the beam out of his own eye, he would never have condemned his neighbor to death, in addition to fourfold restitution, in a case in which fourfold restitution was all that the law exacted. Nor would the Scribes and Pharisees ever have censured our Saviour, as they did, if they had first cast out the beam out of their eyes. So, now, if sinners would first repent, and turn to God, and thus become real christians themselves, they would often perceive nothing to blame, where they have been accustomed to censure with great severity. In cases, too, where wrong does really exist, they would judge more candidly, more charitably, more correctly. Nor is this all. Let those who have themselves done wickedly, first repent of their own sins, and they will be better prepared to use the proper means for reclaiming others, who are apprehended to have gone out of the way. Instead of proceeding, as is too common, with harshness and severity, they would proceed in the exercise of a kind, tender, forbearing, and forgiving temper, with humility and brotherly love. And it must be obvious to every one, how much better this would be calculated to convince and to reclaim; and how much more conformable it would be to the precepts of the gospel, and to the example of Christ.

TROPHIMUS.

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FOR THE EVANGELIST.

ON MAKING FRIENDS WITH THE MAMMON OF UNRIGHTEOUSNESS.

A leading design of our Lord in his parable of the unjust steward was, evidently, to impress the minds of his hearers, with the importance of making such a use of the things of this world, which God the great Pro-



prietor of them has entrusted to their care, as should on the whole be most conducive to their comfort and joy, when they should be called to resign their stewardship, and give up their account. "There was a certain rich man, who had a steward; and the same was accused unto him of wasting his goods." This rich man was evidently designed to represent God, the great Proprietor and Lord of all creatures and things. The steward represents *one*, to whose care some things have been entrusted, to be used and improved, in the service of the great Proprietor; but who has been unfaithful to his trust. By this our Lord evidently designed to remind his hearers of an important truth, which, however, mankind are very apt to forget, viz. that in respect to all they possess of the things of this world, they are only the Lords stewards. If this truth, that whatever we possess is not properly our own, but the Lord's; and that it is committed to us in trust, to be used for him; I say, if this truth were universally and deeply realized, there is reason to believe it would produce a surprising change among men, in respect to the use they make of these things.

The steward in the parable is brought into view, at a time, when he must very soon resign his stewardship, and give up his account. For his Lord says to him, How is it, that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward; intimating, that one so unfaithful could no longer be employed in his service. This was designed to remind the Lord's stewards, that the time will come when their stewardship must cease, and they be called to give an account of it; and no doubt, as such a time must come, he would have them prepared to meet it, that they may give up their account with joy. The case was not so, however, with this unfaithful steward. Being called to relinquish his stewardship, he found himself in a very embarrassed situation. He had made no suitable preparation for such an event. He had laid up nothing. He was now to be deprived of his office; and of course of his wages. He could not dig; for to this kind of service he had not been accustomed. To beg, after having lived so long in ease and comfort, he was ashamed. What, then, should he do? In this extremity, having, it seems, a little time to prepare his accounts, he set himself about devising means for his future subsistence; and came to a resolution, that he would in the adjustment of their accounts, favor some of his lord's debtors, at his expense; and so bring them under obligation to himself; that when he should be put out of the stewardship, they might receive him into their houses. As they would participate in the fraud, it would be for their interest to keep it concealed; and also, to treat him with kindness, lest after all, he might be provoked to expose them. When this procedure came to the knowledge of his lord, it is said he commended him, because he had done *wisely*.

But, what was it in the conduct of this unfaithful steward, which his lord commended. Not his fraud surely. In this there was gross injustice and wickedness; and of course, no wisdom. As it respected his welfare, on the whole, he had not done wisely, but foolishly. But he commended his policy, as being well calculated to gain the object he had in view; which was to secure for himself a temporary subsistence when being put out of office he would be deprived of his wages. And with respect to this object, the plan which he adopted was politick, though it involved great injustice to his lord. Accordingly our Lord



subjoins ; “ For the children of this world are in their generation wiser than the children of light ; ” that is, mere men of the world conduct more prudently, or wisely, in respect to the various objects, which they would accomplish, than even the Lord’s people do, in respect to their everlasting interests.

This is, indeed, a very humiliating suggestion ; but it was made by our blessed Lord, who well knew what was in man ; and it certainly becomes christians to receive it, as a just rebuke. In respect to the *object* of pursuit, the children of light have inconceivably the advantage. They seek for honor, glory and immortality in heaven ; while the children of the world pursue the riches, and honors, and pleasures of this vain world, the fashion of which is passing away. But as to the *manner* in which the respective objects are pursued, the advantage is all on the side of the children of the world. This our Lord plainly teaches ; and this the children of the world often feel, and sometimes express. They not unfrequently lay it, as a reproach upon professing christians, that they are far less careful and engaged, with respect to an object, which *they profess to consider* of infinite importance, than themselves are, with respect to objects, which they acknowledge to be but momentary. Often, however, this reproach justly falls on themselves, also. For while they are all engagedness and care, with respect to these momentary objects, and are ready to rise early, to sit up late, and to eat the bread of carefulness, to secure the riches, or honors, or pleasures of the world, and indeed put to hazard the eternal welfare of their souls, they neglect entirely, what *they, too, confess* to be the one thing needful. Hence it is with an ill grace, that they reproach christians for their sluggishness and carelessness. Yet this does not render the reproach the less just. And it certainly should excite christians to greater diligence and watchfulness in respect to all things, which concern their everlasting peace.

Having concluded his parable with the remark, that the lord of the steward commended him, because he had done wisely, in securing to himself friends, such as they were, who would receive him to their houses, and afford him the means of subsistence, when he should be put out of his stewardship ; and having added the remark, that the children of this world are in their generation wiser than the children of light ; our Lord in allusion to these things, subjoined the injunction, “ And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.”

The word *mammon*, strictly speaking, means worldly riches. But, probably our Saviour here uses the term, in a more extended sense, so as to include the good things of this world generally, whether the portion of them is great or small. For he immediately adds, as though he considered the poor no less than the rich interested in his remark, He that is faithful in that which is least, is faithful also in much.

Make to yourselves friends of the mammon of unrighteousness. The ambiguous manner in which the word *of* is used in this passage, has occasioned much perplexity. It has often been asked, How can we make ourselves friends *of* the things of this world, which shall receive us into everlasting habitations ; as though the direction were, that we should seek to secure such friends, *in* these things themselves. Whereas the meaning unquestionably is, that we should make such a use of



worldly things, the mammon of unrighteousness, as to secure to ourselves these friends, not in the things themselves, but among intelligent beings, who may behold this use of these things, with approbation and delight.

The unjust steward made to himself friends, who he expected would receive him into their houses, when he should be put out of office. But the direction of our Lord respects an object of inconceivably greater importance. For, according to the parable, the unjust steward only sought to secure friends, who might furnish him with an earthly house, and means of temporal subsistence; while our Lord points us forward to a time, when the present life itself shall fail, and urges it upon us to have friends secured, who shall then receive us into everlasting habitations; that is, bid us a joyful welcome to these blissful mansions, which he has gone to prepare for all his followers, in his Father's house.

One inquiry which very naturally arises, is, Who are the friends, whom we should aim to secure to ourselves, in our use of the unrighteous mammon, that when we fail, they may receive us into everlasting habitations? Those commentators to whose expositions I have had access, seem unitedly to suppose, that those friends are to be made merely among our fellow men. As a specimen of their opinion, I quote the commentary of Dr. Scott on this passage. "The disciples of Christ are directed to use riches in making to themselves friends; that is, to expend them in acts of piety and charity, that many being benefitted by them, may pray for blessings on them, as their benefactors. This alludes to the steward's failing of his former resources, by being discharged from his place, yet having made himself friends, by his use of his master's property, he was received into their houses. Thus when the believer *shall fail*, and be removed from his stewardship by death, they whom he hath made his friends, will receive him into everlasting habitations. Not that this will merit that blessed recompense, or that the poor whom he hath benefitted, can have this disposal of it; but as the cries of the oppressed and neglected poor, will testify against unfaithful stewards, to their condemnation; so the prayers of the widows and orphans for their pious benefactors, will testify for them, that they were faithful stewards; and such as have died before them may be considered as standing ready to welcome them to their everlasting habitations, when they quit this world." To this exposition, I have no objection, only that it is not sufficiently extensive. I see no reason for restricting the meaning of the direction, as it respects those who are to be made friends, merely to the poor of this world. It is true, the friendship of poor saints, and their fervent prayers should be highly valued; and it must be highly desirable, that those of them who go before us to the eternal world, should stand ready to welcome us to the mansions of eternal rest and peace. These then are doubtless among the friends, whom we should seek to obtain with the mammon of unrighteousness. But it is apprehended, that these are not the only ones. It must be admitted, indeed, that acts of kindness and liberality, or any other use that can be made of worldly things, cannot be directly beneficial to any higher order of beings, than our fellow men. Yet certainly, such is the interest, which angels, which the Lord Jesus Christ, and which God the Father, are represented as taking in the happiness of mankind, that we may safely conclude, that whatever is



done to promote that object, with really benevolent and upright views, does as really secure the friendship of angels, of Christ, and of God the Father, as it does the friendship of those, who immediately receive the benefit. There is joy in heaven, in the presence of the angels of God over one sinner that repenteth. May we not certainly conclude, then, that these benevolent and holy beings look down with complacency and delight, on all those acts of beneficence and kindness, which tend to promote the salvation of sinners ; and to increase the felicity of the humble followers of the Lord Jesus ? Do they not certainly honor, with their friendship, those, who are engaged in promoting the happiness of their fellow creatures ; especially, of those heirs of salvation, to whom themselves are sent forth to minister ? He who giveth to the poor lendeth to the Lord, and that which he hath given, shall he repay him again. Whosoever shall give a cup of cold water only, to a disciple of Christ, because he is a disciple, shall be kindly remembered by the Saviour, so that he shall in no wise lose his reward. And at the last great day, the judge will say to those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger and ye took me in ; naked and ye clothed me ; I was sick and ye visited me ; I was in prison and ye came unto me." And when the righteous shall answer, "Lord, when saw we thee an hungered and fed thee ? or thirsty and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked and clothed thee ? Or when saw we thee sick or in prison and came unto thee ?" his kind reply will be, "Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." "And these shall go away into life eternal." This, surely, is to welcome and receive them into everlasting habitations. What conclusion then can be more fair, or more certain, than that such a use may be made of worldly good things, as to secure friends, not among the poor saints, here on earth merely, who, going before us to heaven, may be ready to welcome us there, on our arrival ; but such a use, that we may also secure to ourselves the friendship of all the angels in glory ; the friendship of our Lord and Saviour Jesus Christ, and the friendship of God the Father ; so that we may be cordially welcomed and received by *all these* to everlasting habitations, in the presence of God, where is fulness of joy, and at his right hand, where are pleasures forevermore. And if it be so, indeed, is not the inducement one of inconceivable weight, and should we not all be engaged to make to ourselves these friends ? If we may, indeed, so make to ourselves friends, as to be finally welcomed to yonder world of everlasting rest ; and peace ; and joy unspeakable and full of glory, by all the saints and angels, who are already there ; by our Lord and Saviour Jesus Christ ; and by God the Father,—Who would willingly fail of securing this glorious welcome ?

(To be continued.)



## FOR THE EVANGELIST.

## DIVINE IMMUTABILITY AND PRAYER.

The Most High assures us, "I am the Lord; I change not." He also commands, "Pray without ceasing." "Praying always with all prayer." That the infinite God should be immutable in his counsels, is essential to his glory. And the certainty of his being thus, is evinced in his word, and in a correct view of his perfections. The many scriptures expressing this divine immutability, are too well known to need being here rehearsed. A concise view of this evidence as resulting from the divine perfections, may be thus stated. As God is eternal and omniscient; he from eternity must have had a perfect view of every possible system and event; and he perfectly knew what system was best to be adopted. As God is omnipotent; he is as able to accomplish the best, as any other supposable system. As God is infinitely good; he must have been infinitely inclined to adopt and perfect the best system. And hence he never could find any occasion to change. Men change their designs, because they discover, or imagine they discover, more eligible ones; or else they lack wisdom, or power, to carry old designs into effect.

But as such occasions of change cannot be presented to the divine mind; the infinite God can never have the least occasion of mutability. And when failure, mutability, or regret at what he has done, is ascribed to God; it is spoken only after the manner of men; while yet we are divinely assured, "God is not a man that he should lie, nor the son of man that he should repent." "I am the Lord, I change not."—"Declaring the end from the beginning, saying; My counsel shall stand: and I will do all my pleasure."

Yet the duty of constant persevering prayer is urged on man. Two questions arise in the mind from this view of the subject. How are these things consistent? And what influence is the belief of the divine immutability to have on christian prayer? An answer to these will be attempted.

The first question is an objection often felt by serious minds, as well as by perverse unbelievers and cavillers. How is the urgent duty of prayer consistent with the immutability of the divine counsels, which embrace every event? If the thing petitioned for in prayer, is by God himself eternally and immutably determined; what encouragement to pray; or what can be effected by prayer? If you are to have the thing desired, you will have it: if not, you will never obtain it. And why are you directed to pray? Let the objector consider the following things:

1. Our encouragement to pray is not, that man may alter the divine determinations. And whoever attempts to induce God to alter his eternal counsels, is but *mocking*, instead of adoring God. Such prayer can never be made in faith, or friendship to the divine glory. It is destitute of that submission exhibited by Christ, when he said; "nevertheless, not my will, but thine be done." Such an object is no part of the true object of prayer.

2. God has not left this subject where the objector takes it. He argues as though God had said to man to the following effect: My designs being immutable, you have nothing to do, but *inactively* to wait their



accomplishment. My kingdom has nothing to do with means : but like statues, you are to wait your doom ! Is this the language of the word of God to man ? Is the divine government of the world a mere mechanical government ? It is not. And God has not left the subject where the objector assumes it. For the objector then to reason as though he had, is the same kind of absurdity, used by the old serpent with Christ on the pinnacle of the temple, to induce him to cast himself down. The same plausible, but absurd temptation he has been using as a fiery dart with thousands, from that, to the present day.

3. The scheme of grace and providence is such, as to perfectly accord with the free moral agency of man ; with the perfect connexion with means and ends ; and with a system of moral government. Though questions deep, and insolvable by finite minds, attend this subject, yet they amount to no objection against the truth of it. An unanswerable question in relation to a point, and an unanswerable objection against it, are two things which are never to be blended. God is able to fulfil his immutable counsels in a system adapted to the moral agency and just accountability of man. He assures man he is thus doing ; and we are as conscious of it, as of our existence. And though God's ways are deep and high, they are just. And the christian faith can embrace this truth, and be still, and know that he is God.

4. The certainty of an event is one thing ; and the means leading to that event, are another ; and the latter are never to be viewed as *unnecessary*, merely because the former is revealed as *certain*. God assured Paul, in his peril by sea, Acts xxvii. that the whole crew should come safe to land. But did the eventual certainty of this thing prevent all necessity of the use of means ? The common sense, as well as piety of Paul, viewed it otherwise. Hence he exhorted them to take food, and use all due means. And when the sailors were about to flee out in a boat, Paul said to the centurion, "Except these abide in the ship, ye cannot be saved." This accords with the language of the Bible, that unless men believe, pray, and persevere, they cannot be saved. And yet the divine counsels concerning it are *immutably* fixed from eternity.

5. The same principle runs through all the economy of husbandry, and of life. Piety thanks God for all our blessings, as resulting from his immutable, beneficent counsels. But does the husbandman infer from this, that he has no means to use, to secure the blessings of life ? Does he hence cease to believe that "whatsoever a man soweth, that shall he also reap ?"

A correct view of the divine immutability affords then every encouragement to pray. But what influence is a belief of the divine immutability to have on the Christian in prayer ? For it must be designed to have some salutary influence. The following things are promoted by it :

1. The correct view of the divine immutability renders the devout, praying soul, *humble*. He feels himself to be as *nothing*, in the hands of the infinite, unchangeable God. He becomes sensible he is as of "yesterday, and knows nothing." He feels that having sinned exceedingly against such a God, he deserves eternal death. That he is indebted to the divine, immutable love and counsel, for any hope of salvation. Hence he is prepared to say, "Not unto us, not unto us ; but to thy name give glory." Thus,



2. This idea makes the devout, praying soul, *grateful to God* for salvation, and for every blessing. While he must and will persevere in prayer, his grateful soul will utter such feelings as the following: By grace I am saved through faith; and that not of myself: it is the gift of God. "It pleased God to reveal his Son in me." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Upon this principle, boasting is forever excluded. Had the proud Pharisee *been duly aware of it*, he could never have boasted, "God I thank thee that I am not as other men;" nor have enumerated his own excellencies, as the ground of his hope. He would rather have adoringly said:

"Why was I made to hear thy voice,  
And enter while there's room."

An evangelical view of this truth will inspire, in the devout praying soul, the following grateful acknowledgment:

"'Twas the same love which spread the feast,  
That sweetly forc'd us in;  
Else we had still refused to taste,  
And perish'd in our sin."

Notwithstanding all my past demerit, my sins and rejection of Christ, God's immutable purpose of grace has plucked me as a brand from the fire. Had not that astonishing purpose existed, I had been eternally undone. Now "glory to God in the highest," that he eternally placed his love on so vile a being.

3. Duly beholding this divine immutability, renders the praying saint most diligent and persevering in prayer, and in watching thereunto with all faithfulness. Having learned it as an immutable decision of God, that prayer shall be an essential means of salvation; that men shall ask, in order to receive; that whosoever shall duly call on the name of the Lord, shall be saved; and that, consequently, he that doth not thus, shall be lost; he finds every inducement to prayer; and to a most diligent perseverance in all that is implied in it. As the *fact* that "whatsoever a man soweth that shall he also reap," will induce the husbandman to use diligence in his economy; so the same principle in religion will induce the man of God to use diligence in prayer. As a man in a burning house must flee out or perish; so the Christian knows, from the same immutability of God, which has connected means and ends, that unless he diligently improve prayer, and all that it implies; he must not expect eternal life. For the immutable God assures him, that it is the hypocrite who will not always call upon God; and that those who draw back, draw back to perdition; for "he that setteth his hand to the plough, and looketh back, is unfit for the kingdom of heaven." As "Jesus spake a parable to this end, that men ought always to pray, and not faint;" and as the economy of salvation demands an enduring unto the end, in order to be saved;



so the man of grace finds that the divine immutability renders his perseverance in holy and diligent prayer essential to his eternal life.

4. The same consideration, at the same time, renders the praying saint *confident in God*. If the divine counsels had been mutable, there could be no proper foundation for unshaken confidence in him. An apostle decides this, in his assuring the Hebrews, that the immutability of the divine counsel was essential to their having strong consolation, who had fled for refuge to lay hold on the hope set before them. This hope, he taught, became an anchor, sure and steadfast, from the consideration of that immutability, in which it was impossible for God to lie; Heb. vi. 17. Could the Most High change, he might alter his mind and fulfil none of his promises; a thought which would fill Heaven itself with horror. For, the hosts of the blessed could never, in such a case, be assured that their heavenly bliss would not end in eternal despair and woe! But now, God having promised, that the prayer of faith shall infallibly appropriate grace and glory; and the Christian finding evidence that he has made the prayer of faith; the divine immutability furnishes him ground for unshaken confidence in God, that "he that has begun the good work, will carry it on to the day of Christ." That the water which Christ has thus given, shall be in him a well of water springing up into eternal life. Though his faith is sometimes tried as though God had forgotten to be gracious; and he is tempted to say with Jeremiah, "When I cry and shout, he shutteth out my prayer;" yet his faith again prevails, resting on the divine immutability; and he finds himself able to exclaim, "Though he slay me, yet will I trust in him." For he is now the same as when he delivered up his Son for my redemption, and when he formed Christ in me "the hope of glory." If he "frown, his bowels move." And "behind a frowning providence he hides a smiling face." He will again bring me to the light, and I shall behold his righteousness. "Though I fall, I shall rise again; though I sit in darkness, the Lord will be a light unto me." I will then rejoice in his unchanging love, and joy in the God of my salvation. This immutability of the divine gracious counsels placed the chief apostle to the gentiles, and may place present Christians, in Zion's triumphant chariot, with the following holy exultation: "Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Were God once exhibited as evidently mutable in his counsels, the ground of all this confidence would at once be annihilated, and the divine glory would be essentially eclipsed. All the regions of Zion would then be filled with darkness, her children with horror, and her deadly foes would eventually triumph and say, "*Where is your God?*"

No wonder then, that the great enemy of God and man, who trans-



forms himself into an angel of light, is most assiduous in his long pursued and multiform exertions, to introduce, under the cloak of religion, *tenets*, which in their implication go slyly to suggest the idea, that the counsels of the Most High may charge relative to the salvation of the individuals of his chosen people. But "we have not so learned Christ;" and we must "contend earnestly for the faith once delivered to the saints."

But though the counsels of divine grace are immutable as the everlasting hills, or the throne of Jehovah; yet man must *pray without ceasing*; and must devoutly, diligently, and perseveringly perform all the duties associated with fervent prayer; or he may expect to hear at last from the mouth of the immutable Judge, the fatal address: "I know you not." "Depart from me, ye workers of iniquity."

PHILOS.

## REVIEW.

*Female education. A Discourse delivered at the dedication of the Seminary Hall, in Saugus, January 15th 1823. To which is added, the Little Reckoner, consisting principally of Arithmetical questions for infant minds. By Joseph Emerson, Principal of the female Seminary, and Minister of the Church in that place.*

(Continued from page 98.)

The second inquiry in respect to *the requisite qualifications of females*, is introduced with the following pertinent and judicious remarks:—

"It is manifest that they must gain solid improvements; that they must possess substantial and durable virtues. None of them must any longer content themselves with walking in a vain show. A few external accomplishments, a slight and very superficial acquaintance with a dozen branches of instruction, never designed to be practical;—instruction that has little or no tendency to correct the morals, or improve the habits, to mend the heart, or to ennoble the mind—all this will not suffice.—We must no longer be amused and deceived with trifles which do not profit. But shall all female accomplishments be proscribed? By no means. So far from this, it is exceedingly desirable, that our daughters should be accomplished in the highest degree; that they should become the ornaments of creation; that they should receive the most delicate and exquisite polish, that means can give; that they should become the ornaments of the universe, the jewels of heaven. But let their minds be first consolidated. Solid substances receive the best polish. In vain will you attempt to give a permanent polish to the foam, that floats and whirls upon the little eddy, however it may sparkle and dazzle. Let our daughters be accomplished as much as much as you please; the more the better: only let their accomplishments be united with substantial improvements; with useful acquisitions. Let them be accomplished readers, accomplished writers, accomplished grammarians, accomplished reasoners; let them be accom-



plished in conversation, in every branch of literature which they will probably have occasion to use; especially let them be accomplished in domestic philosophy; in the skilful, judicious, and dexterous performance of domestic duties; above all let them be accomplished christians. It is an infinite mistake to think that the gospel requires them to be uncivil, rude, coarse, vulgar, gloomy, morose or unseemly. Let them be kind, gentle, easy, unaffected, graceful in all their actions. But do not attempt to refine their nonsense, to polish their vanities, or varnish their follies. Do not attempt to polish the weeds and brambles, that grow with such luxuriance in the garden of depravity. Let it be remembered that folly is folly, and sin is sin, however gracefully they may be ornamented."—p. p. 12, 13.

Nothing could be more just or seasonable than these remarks.—While they shew clearly and forcibly what female education ought to be, they convey an indirect though unequivocal testimony against all those superficial schemes of education, which are designed to polish ignorance, and accumulate graces and ornaments, at the expence of all that is solid, and useful, and enduring. We are not, nor is our author, at all hostile to some of what are usually called ornamental branches of education; we only wish that they should be kept in their proper place; that they should be considered as subordinate to those, which are more solid; and that our females, instead of regarding them as the one thing needful, in their education, should rather consider them as accidental appendages, which might even be dispensed with, without any very prominent or striking defect. Let every female remember, that she is placed here to glorify God, and to be useful in her various relations; and she can hardly be at loss what general course of education is most likely to prepare her to fulfill the great purpose of her being.

Mr. E. very justly mentions as a desirable qualification in females, "that they should possess health, strength and vigor of constitution." And here we beg leave most earnestly to protest against that whole system of cruel tenderness, which many mothers have adopted, the almost certain consequence of which is to entail upon their children a sickly constitution. No person of the least observation can fail to have observed, that many of our young females come forward into life, utterly unqualified for the discharge of its active duties, from the fact that their education has been conducted with such extreme delicacy, that they are utterly unable to encounter the hardships incident to almost any situation. We cannot but respect maternal affection, even when it is excessive; but surely we cannot consider as innocent that affection, which prompts to a course of treatment, which is sure to cripple the growing energies of a child, and to deprive the community, it may be, of a course of useful services. Let every mother who is inclined to this culpable tenderness in the management of her daughters, remember that by the indulgence of it, she may do them an injury, which in a few years, it will be too late to repair, and may even propagate an immense amount of evil to unborn generations.

After some pertinent and just observations, in regard to forming a vigorous and firm constitution, Mr. E. proceeds:—

"Still more important is it, that she should possess vigour of mind and intellectual improvement. Though corporeal powers are by no means to be despised, yet surely the mind is the nobler part. Wisdom



is better than strength. By bodily perfections she is allied to the animal tribes: by the powers of her mind, to man, to angels and to God. In the image of God was she created; and tho' fallen, she retains something of that image still. Surely it is important that the noble powers and faculties, by which she is exalted in the scale of being, be cultivated and improved to the utmost. Highly important is it that she should be able to think, to reason, to investigate; to look through nature up to nature's God," &c.—p. 14.

Under this division of the discourse are some brief but valuable hints in relation to the importance of a good knowledge of domestic economy. This, especially to our young females, in the higher walks of life, is a subject of great practical moment; and one which they cannot neglect, without exposing themselves in after life to great inconvenience, not improbably to ridicule and contempt. While we do not wish to see our females doomed merely to the drudgery of the kitchen, we do wish them to feel that nothing can atone for the neglect of the domestic part of their education; and that they are never fitted to take charge of a family, so long as they have not a good practical-acquaintance with all those domestic operations, which they will have occasion to perform or superintend. The more strictly intellectual branches of education enumerated by Mr. E. are Grammar and Rhetoric, Arithmetic, Natural Philosophy and Chemistry, History, Intellectual Philosophy, Geography and Chronology. These certainly are important, and the most important parts of female education. To the study of the languages ancient and modern, which is not included in this list, we should ourselves make no objection; but rather recommend it, when properly conducted, as a salutary discipline of the mind. A tolerable knowledge of Latin and French may be acquired without any great expense of labour or time. And where reasonable facilities exist for acquiring it, we think that any young female might advantageously avail herself of them.

We were glad to find this article of the discourse concluded by a distinct recognition of the knowledge of God and the way of salvation, as of incomparably more importance, to every female, than any branch of human knowledge. To this end, he recommends a diligent and prayerful study of the word of God. This, while it is better fitted to enlarge the comprehension, to refine the imagination and taste, than any other study, brings them directly in contact with that high and spiritual agency, by which the soul is renewed in the image of its Maker. It is most devoutly to be wished, that every young female would make the study of the Bible her most important object; for while, as has been already hinted, it will serve above all things else to quicken and exalt the intellectual powers, it is the way, in which she may hope to become imbued with the graces of the spirit, and thus to reflect the lovely image of her Maker and Redeemer.

Upon the third division of the discourse our limits do not allow us particularly to remark. We will only say, that it is distinguished by the same good sense, and correct practical views, which characterize every preceeding part of it. On the whole, we are happy in recommending this discourse as containing the most concise, and at the same time, the most complete view of the subject, which it discusses, which has fallen within our observation. We might remark some trifling inaccuracies of style; but it is not in our hearts to find fault with any tri-



fling defects, when they are found in the midst of so much real excellence. We are fully of the opinion that the author in giving this sermon to the world, has not only shewn himself to possess a mind accustomed to correct and practical thinking, but has rendered an important service to the community. The seminary at the opening of which this discourse was preached, and over which its author presides, we have long regarded with interest, as probably destined to do much towards bringing about a more happy era in the female education of our country. We earnestly wish that his benevolent exertions may be crowned with the blessing of God.

In laying aside the discourse upon which we have thought proper to offer a few remarks, we cannot but congratulate ourselves and our readers on the favorable change, which is evidently taking place in this country, on the subject of female education. The days in which a young female might pass off well in our more polished circles, with nothing more to recommend her than a graceful exterior, have evidently gone by; and women, like men, will hereafter have a place assigned them in public estimation, according to actual merit. We hope this consideration will lead our young females to attach the principal importance to those studies, which are fitted to prepare them for actual usefulness; and which must constitute the foundation of a truly respectable character. Let them bear in mind, that they are made for other and higher purposes, than to attract the gaze of admiration; and that in the estimation of every sober and judicious person, there is scarcely a more disgusting object in creation, than a young female, who has wasted the period of her education, in that which cannot profit, whose mind is barren of all useful knowledge, whose life is devoted to vanity and gaiety, and who worships only at the shrine of her own accomplishments. And let parents too, and especially mothers, remember, that this subject is of vital importance to them; that it is for them emphatically, to decide whether their daughters shall grow up as mere polished blocks of marble, and come forward into life without any of those qualifications necessary to secure their usefulness or respectability; or whether they shall exert a benign and far extended influence in society, in consequence of which another generation shall rise up and call them blessed. Let those who occupy important stations in the community bear in mind that their influence ought to be exerted in favour of raising the standard of female education; and of obliterating the last vestige of that system, which substitutes show and parade for the substantial elements of character. May every institution designed to help forward this benevolent object be crowned with the blessing of heaven: May those who direct them be guided by that wisdom, which is from above; and may those who enjoy their advantages, reflect, in their future lives, the combined lustre of useful knowledge, and active piety.



*An Extract from the Christian Spectator.*

## ON THE LITERARY AND RELIGIOUS CHARACTER AND TASTE OF THE AGE.

There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture, or music. Thus, at one time, christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere "head knowledge," while nervous agitations, animal affections, and enthusiastical excitement, are hailed as the true and joyful evidence of saving conversion. The legalists and the antinomians have each repeatedly had their day. Men at one time have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the *literary taste* of the day, to which the reader's attention has already been invited. The increasing demand of the great christian public is for *excitement*—for something that will produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relations of things, is with too many nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the "Athenians and strangers which were there," how many would apparently be glad, to "spend their time in nothing else, but either to tell, or hear *something newer*." Hence the religious dissipation of large towns—the eagerness of enquiry after new preachers, and the running from one place of worship to another, for the mere gratification of a vain curiosity. Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular discourses*, so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers; unless he takes them often out into the grave yard; or carries them to the abode of recent widowhood and supperless orphanage; or transports them to Juggernaut or the Ganges, he is dry and heartless, or plodding and metaphysical; and of course, scarcely to be tolerated. To sit, as our fathers of the last century used to do, sabbath after sabbath under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure!

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and gray in their studies, when plain, unlettered christians were familiar with quartos and octavos; and when Owen and Baxter and Leighton and Howe and Watts and Bates and Hall and Edwards, stood upon conspicuous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable fathers now? Who, out of the tribe of Levi, and I had almost said in it, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, ad-



vertisements, and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbour, late at night, pouring over a treatise on the Attributes or the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of atonement, or indwelling sin. Who now thinks of purchasing anything religious, but tracts, memoirs, diaries, missionary monthlys, and weekly newspapers? Individuals there may be in most of our churches, who *possess*, and what is more, who *read* some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving—something that may be read without much thought, is what the great body of christian readers now call for, and what they are determined to have.

That this demand arises from some of the best and most philanthropic feelings of the heart, and that the cheap and universal diffusion of religious intelligence, has a tendency to increase benevolent exertion, in behalf of perishing nations, does not admit of a rational doubt.—The prosperity of the missionary cause is inseparably connected, with the interest which missionary news is calculated to excite; and the religious publications of the day, have contributed essentially to rouse the dormant energies of the church, and have done much to excite a spirit of enquiry, of liberality and of prayer, among thousands who might otherwise have still “slumbered on.” In these things “I do rejoice, yea, and I will rejoice.” And who, let me ask, that cares for the “dark places of the earth,” who that has any bowels and mercies for unnumbered millions of immortal beings hastening to the judgment, without the knowledge of a Saviour, would be willing to see those greater and lesser lights extinguished, which make the darkness visible? Who that ever prayed “Thy kingdom come,” would be willing to remain ignorant of the labours, the perils, the discouragements, and the successes of those devoted servants of Christ, who, at every hazard, are at so many different points penetrating the empire of pagan darkness, proclaiming ‘liberty to the captives, and the opening of the prison doors to them that are bound?’ What Christian would, if it were in his power, shut out the Macedonian cry from a single christian habitation, or close up those channels which have been recently opened for the conveyance of religious intelligence, through every part of the land? Rather let new channels still be opened. There is even now, in some places, a great want of information respecting the ‘signs of the times,’ and the miseries of men. Thousands more of the *Missionary Herald*, and other kindred publications, ought to be circulated and read in this country.

But if there is still a deficiency upon the whole, I am persuaded that in particular sections of the American church, both the demand and the supply have become excessive: so that while christian zeal and benevolence are gaining ground, christian knowledge is declining. It is the character of our countrymen, especially in this northern section, to overdo, even where things in themselves are highly useful and praiseworthy. Thus we have too many banks; too many counties and towns; too many colleges; too many parishes; and within some given limits, too many missionary magazines and religious newspapers. They interfere with each other. They come too often. Many of the accounts which are published are too diffuse; and to fill out the sheet



and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original forms. It often happens too, that the same intelligence must be purchased over and over again in the same periodical publication. First, we have it in a joint communication from the missionaries to some officer of the board—then, with some additions, in their journal—then in various private letters to their friends ; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and counter-marching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress.

It is not my design here to blame the missionaries. I honor them as the devoted servants of Jesus. It is right that they should send home letters and journals ; and that, in their correspondence with the societies which sent them forth, they should descend to particulars on all the topics immediately connected with their labors, prospects, and responsibilities. But I cannot say that I think their journals, taken together, are quite worthy of their talents and opportunities. Many of them abound too much in dry details of necessary journies and labors, and in common place remarks. Or, admitting all these things to be entirely proper in official communications, I cannot help objecting to such minute statements, as we often see in print, about clearing land, building cabins, being visited by sea captains, &c. &c. It does appear to me, that all the information which the public need, might be given in one quarter of the space which is frequently occupied, and that those, who are intrusted with the original manuscripts, are bound to spend more time in the selection of extracts, and in bringing what is often spread over a wide surface under a single glance of the reader's eye. Such a process would greatly reduce the *quantity* of religious news, but it would exceedingly improve the *quality* ; and this is a thing which is very much wanted. For general circulation, half would be better than the whole ; and then, there would be a clear saving of one half the time and expense. This would also tend very much to check the religious dissipation of the age by leaving room for more thought and discussion.

The great thing now is, not to suppress missionary information ; but to guard against its exclusive and enervating tendency. Let the whole ground be occupied by it, but so as to leave room for our standard works in divinity, and for the circulation and encouragement of well conducted theological Magazines. Let the whole christian land be refreshed, but not inundated, by the streams which should gladden every town, and make it permanently fruitful.

An exclusive or prevailing taste for religious news, wherever it may be found, will be followed by some of the lamentable effects which result from the reading of novels and romances. The mind will, in both cases, be gradually unfitted for deep and patient investigation. All that lies a little below the surface, will be passed over ; and simply, because it requires labor. In both cases, the unceasing demand for something *newer* will increase the appetite and dissipate more and more some of the best and noblest energies of the mind. Surely, effects like these are to be seriously deprecated ; and in concluding this paper, I would earnestly invite all the enlightened friends of literature and religion to consider, how far the remarks which have been



made are entitled to their particular attention, and how their example and influence may help to counteract every threatening tendency on the one hand, and to encourage all that is safe and good on the other.

A. Z.

From the *Utica Christian Repository*.

THE PILGRIMS.—A FRAGMENT.

\* \* \* \* Then I saw in my dream, that the Pilgrims, *Thoughtful* and *Ardent*, ascended the hill *Difficulty*; and after refreshing themselves a few moments at the arbor, where the Pilgrim Christian had formerly rested, they proceeded towards the top of the hill, intending to lodge that night at the house *Beautiful*, that they might enjoy the conversation of the venerable matrons, *Piety*, *Prudence* and *Charity*, who dwell there.

But the hill was so steep, and the path so difficult, that they were now greatly fatigued, and longing for a place of rest, when they espied before them a large mansion, at a little distance from the way, on the left hand, built with great magnificence, on which they perceived, as they drew nearer, inscribed in large letters, *The House Beautiful, for the entertainment of Pilgrims*. So they approached, and a man came out to meet them, with the name *Watchful* inscribed on his forehead, and invited them to enter. Upon which *Thoughtful* asked,

Is this the same house *Beautiful*, at which the Pilgrim Christian was entertained?

No, said the man. That house had become antiquated, and very much gone to decay; and my mistresses have caused this new one to be built, as you see, in the modern style.

We saw no lions by the way side, said *Thoughtful*.

No; said the man. My mistresses discovered that they frightened many Pilgrims of very hopeful dispositions, and deterred them from coming to our house; and being desirous to entertain as many as possible, they caused the lions to be removed.

But I understood, said *Thoughtful*, that "they were placed there for the trial of faith where it is, and for the discovery of those that have none;" and that they never hurt any who kept in the middle of the path.

At this the porter smiled, and said, I perceive that you are not yet acquainted with the numerous improvements of modern times. But, come in. My mistresses are anxious to receive all that are willing to come.

Then said *Ardent* to his companion, let us accept the invitation which is so kindly offered us. I see no reason why we should hesitate. If this is not the same house at which Christian lodged, I doubt not we shall find entertainment equally good.

So saying, he took his companion by the arm, and they entered the porch.

But here *Thoughtful* made a pause, and began to tell of what parentage they came, and how they had entered the way at the wicket gate, and had been at the *Interpreter's* house, and understood and ap-



proved the statutes of the Lord of the way; and such things as he knew Pilgrims had been formerly inquired of, when they were received at the house Beautiful, upon which the porter said,

Such inquiries are no longer deemed of any importance. It is sufficient in order to be received here, that you are desirous of going to the celestial city. It is immaterial to us, whether you came through the wicket gate, or climbed up some other way. We deem it of no consequence whether you understand or approve of the laws and rules which were formerly so highly valued. The instructions of the Interpreter are of little use, in this enlightened age. If you call yourselves Pilgrims, and profess to love the Lord of the way, we take it for granted that you are sincere, without inquiring what views you entertain respecting him. "The affections of the heart are all that my mistresses regard." If these are sufficiently ardent they never inquire of what nature they are, or from what principles they proceed. Such inquiries would only serve to perplex and embarrass our guests, and rather do harm than good.

And now I perceived that the mistresses of the mansion themselves, who were always watching for the approach of Pilgrims, came forward to receive their guests, and having shaken them cordially by the hand, welcomed them to their abode. And they also, like the porter, had each her name, *Piety*, *Prudence* and *Charity*, inscribed in capital letters upon her forehead.

They were all clothed in long robes,\* but that of each had something peculiar. She that was called *Piety* had her garments bordered with a wide fringe curiously wrought, and covered in many places with broad pieces of parchment, on which were written various texts of scripture.† She that was called *Prudence*, wore a robe which was perpetually changing its colour to that of the objects nearest to it; and she that was called *Charity*, changed hers, as soon as the Pilgrims came in, to one of the same colour which they wore. *Thoughtful* had some suspicions, from the discourse of the porter, that this was not the right house; and he wondered that the inhabitants should think it necessary to wear their names on their foreheads, in order to let their guests know who they were. But *Ardent* was so pleased with the idea of those great improvements of modern times, of which the porter had dropt a hint, and so desirous of knowing more about them, that he took but little notice of other things, and entered very cheerfully.

So the ladies conducted the pilgrims into the house, with many expressions of great affection for them, and great joy at seeing them; and after they were seated in a spacious room, she that was called *Piety*, having taken the uppermost seat,‡ began as follows:

*Lady*.—We are greatly rejoiced to see you, and receive you to our dwelling. We have built this stately mansion at our own expense, that all men may see how much we love the Lord of the way, and all who set out on pilgrimage.§ And next to that pleasure which we continually derive from communion with the Lord of the way, and the assurance of his love to us, is the delight we experience in the society of Pilgrims, and in pious conversation with them.

*Ardent*.—We are indeed highly favored in being received into such company; and we shall doubtless enjoy a sweet season together.

\* Luke. 20. 46. † Mat. 23. 5. ‡ Mat. 23. 6. § Mat. 23. 5.



*Lady.*—If your hearts flow out in love towards us, as ours do towards you, no doubt the meeting will be delightful. Only let us avoid all metaphysical and unprofitable subjects, and converse upon those which will increase our good feelings; and let all our remarks be addressed to the heart, and not to the head. We are extremely anxious to cultivate our pious feelings. We carefully avoid all addresses to the understanding, as likely to cool the ardor of our devotion. We do not wish to *think*—we wish to *feel*. But why have you not brought all your friends and acquaintances with you? We greatly desire to see the whole world going on pilgrimage.

*Thoughtful.*—And so do we. But we know that the carnal mind is enmity against the Lord of the way; and though we tried to persuade our friends to come with us, they would not hear.

*Lady.*—Rather say, they have not sufficient regard to their own happiness, and they misunderstand the character of the Lord of the way. For we do not think so ill of any as to suppose they would hate him if they knew that he is all love. Oh, he is good; for he has done *me* good all the days of my life, and given me assurance of his favor forever. Who would not love him, if they knew how desirous he is to make them happy? I think the reason more do not come, is because those who are sent to invite them do not take the right method. They do not represent the character of the King in a light sufficiently amiable to win men to love him. Instead of saying so much about the wrath of the King against his rebellious subjects, as some of his ambassadors do, they ought to dwell on his great mercy and kindness. Instead of representing him as a sovereign in the bestowment of his favors, they ought to represent him as treating all alike, doing no more for one than he does for another. And instead of calling upon them to submit themselves to the sovereign disposal of their king, they ought to tell them he only requires them to be willing to be made happy. If they would take this method, I have no doubt many more would be persuaded to make their future, instead of their present interest, their great object, and immediately to set out on pilgrimage. And many of the King's ambassadors are adopting this method of late, with great success.

Thoughtful was about to reply, when she that was called *Prudence* interrupted him, saying,

I have no patience with those servants of the Prince, of whom my sister has been speaking. Their business is to persuade men to go on pilgrimage: and they proceed as if their object was to prevent it. Men might be easily persuaded if it was not for the great imprudence of those who are sent forth for that purpose. It is a good maxim that men cannot be driven to the celestial city, but they can be allured.—These imprudent men take the direct way to disgust their hearers, and stop their ears. If men are to be persuaded, they must first be pleased. But what can be more displeasing to rebels against their King, than to represent the King as altogether in the right, and them as altogether in the wrong? What can be more provoking, than to tell them that they are altogether rebellious, and have no regard at all for their lawful Prince, even in their cries for mercy, when under fearful apprehensions of his wrath? What can be better adapted to fill them with indignation, than that to tell them they are condemned already, and the wrath of the King abideth on them; and that it depends upon his



sovereign pleasure, whether any of them shall be pardoned or not? And what can be a greater outrage upon their feelings, than to tell them that he has already determined to show favor to some, not according to their works, but according to his own purpose and grace; and that he has also determined to treat others according to their deserts, and make them the monuments of his just vengeance forever? For my part, I wonder that any will be guilty of such gross imprudence; and I am astonished that men who advocate such gloomy, discouraging, and perplexing doctrines, are not forsaken and despised by all.

*Thoughtful.*—But, is it not the duty of the King's ambassadors to deliver their message faithfully, and declare the whole counsel of their Prince?

*Lady.*—In my opinion he is the most faithful ambassador of the King, who persuades the greatest number to set out on pilgrimage. I think he is to be most commended, who induces the most to listen to his message. I judge of the character of every ambassador by his success.

*Thoughtful.*—But this rule will condemn the Prince Immanuel himself, who, when he in person visited his rebellious subjects, had very little success in persuading them to return to their allegiance; and it will also condemn the conduct of those of his ambassadors who received their instructions from his own lips, and were eye witnesses of his conduct.

*Lady.*—No matter for that; times are altered—and great improvements have been made since those days. And besides, the most successful ambassador the Prince ever employed, has expressly told us that he became all things to all men in order to win them.

*Thoughtful.*—And yet this same ambassador used to teach all those things which you condemn as so imprudent and hurtful.

*Lady.*—He did, indeed, sometimes; but it usually exposed him to reproach and persecution. I think there is no need that the ambassadors of the King should expose themselves to the contempt and hatred of men, by following his example in these things. They ought to be more prudent than to dwell on these doubtful and disputable points, and disagreeable subjects. They ought to take pains to conciliate their hearers and gain their attention. They must make themselves popular if they wish to be useful; and to do this, they must accommodate themselves to the taste and opinions of their hearers, and not to do violence to their prejudices. And I rejoice that many of them are adopting my sentiments, and practising according to my precepts.

Ardent had all along listened to the conversation with an earnest desire to be more particularly informed of the great improvements which have been made since the days of the Prince Immanuel and those immediately instructed by him, and gladly embraced the opportunity which the renewed mention of them afforded of asking some further explanation. Then she that was called *Charity* undertook to answer him.

*Lady.*—It is with great pleasure that I hear you making such inquiries; for I consider it as evidence that you have a mind truly *liberal*. Some Pilgrims are so bigotted, that they will hear nothing about improvements being made in the statute book of the King. They are for retaining every thing just as it was written by the King's scribes. But



I rejoice that the number of such narrow-souled bigots is small, and that liberality of sentiment is daily increasing.

*Thoughtful.*—I am surprised to hear *Charity* speak thus. I had been taught to believe that *Charity* rejoiced not in iniquity, but rejoiced in the *truth*; and that the King's statute book was the only infallible rule of truth and duty. But if I understand what you say, you rejoice that so many are disposed to disregard the authority of that book, and follow their own inclinations.

*Lady.*—I see that you are still under the influence of old prejudices; and I would very gladly remove them. A great part of that book is very dark and difficult to be understood, and needs a great deal of explanation; and men may innocently understand it in very different ways. It is my chief business to reconcile those of different opinions, and to show that one is as likely to be right as another. It is my opinion that the King has never required men to think alike on religious subjects, and that the various opinions entertained by those who go on pilgrimage are all equally agreeable to him, as they are all equally agreeable to me; unless, indeed, I except the opinions of those slaves of bigotry I mentioned, for these I abhor.

*Thoughtful.*—I had supposed it was the nature of charity to *wish well* to all men, and seek to promote their best good by bringing them to love and obey the statutes of the King; and that a right knowledge of these was necessary in order to love and obey them.

*Lady.*—Here, again, you discover the force of old prejudices. That, indeed, was the opinion formerly held; but it is entirely a mistake. It is the nature of charity to *think favorably* of all men, and indulge them in following their own opinions, provided they will indulge us in following ours. I condemn nothing but bigotry; and that is rapidly declining, through the influence which I have already gained and am continually gaining. And I hope soon to see it forever destroyed, and all men united in one vast brotherhood, upon the basis of universal toleration. Then shall we see those happy days so long predicted and so ardently desired.

*Thoughtful.*—I had been led to expect those days would be introduced in a different manner; and that it would be, by the ambassadors' seeing eye to eye, and lifting up their voice together—by the universal belief and love of what is contained in the statute book of the King.

*Lady.*—No; it is only through my influence that those days can ever come. And those who are endeavouring to bring all men to think alike, are using the direct means of retarding their approach. But the influence of such men is declining. The greatest part of Pilgrims have submitted to my directions, and but few are left who are so abominably selfish as to wish all to think as they do. Many of the King's ambassadors are concurring in my liberal opinions, and giving currency to my favorite maxims. It is also through my influence, that many of the old customs which were observed in receiving Pilgrims at the house Beautiful, have been abolished. It was ever thought necessary to make a particular and exact inquiry of Pilgrims, to know whether they had entered the way at the wicket gate; but it is entirely a matter of indifference to us, whether they came in by that gate or entered by some other. We seldom make any inquiries of that kind, unless in compliance with the prejudices of some who happen to be with us; and then, we take care that those inquiries shall not be so particular as to embar-



rass any applicant for admission. It was once thought necessary to examine Pilgrims, to know whether they had been at the house of the Interpreter, and had there obtained an accurate knowledge of the King's statutes, and did indeed cordially approve of them all; but this custom was in direct opposition to my most favorite maxim, which is, that it is no matter what Pilgrims believe. And we, on the whole, rather prefer such as have not been at the house of the Interpreter to be prejudiced by his instructions which are so contrary to ours. It was once thought necessary to take particular care to ascertain the sincerity of Pilgrims, and to know whether they understood the character of the Lord of the way, and did cordially approve of it, and prefer the honor of his name to every thing else; but we greatly dislike all such scrutiny. It is enough for us that they profess to be ardently desirous of reaching the celestial city: and we never embarrass our guests by inquiring why they wish to go there. And if they say they love the Lord of the way we never ask *why* they love him, or what views they have of his character.

By this time I perceived that supper was ready, and the ladies said to the Pilgrims, "Come with us and partake of the feast of love." So they seated them at the table, which was covered with viands that seemed to promise a rich entertainment to the Pilgrims. But though the ladies helped them liberally from the various dishes, and bestowed high encomiums upon each kind of food, I perceived the Pilgrims partook sparingly, and found very little that was agreeable or nourishing. After supper some one of the company proposed to sing a hymn, and she that was called Charity selected the following as with her a favorite and most excellent hymn:

Father of all! in every age,  
In every clime ador'd,  
By Saint, by Savage, and by Sage,  
Jehovah, Jove, or Lord.

Thou great first cause, least understood;  
Who all my sense confined  
To know but this, that thou art good,  
And that myself am blind.

What prudence dictates to be done,  
Or warns me not to do;  
This, teach me more than hell to shun,  
That, more than heaven pursue.

What blessings thy free bounty gives,  
Let me not cast away;  
For God is paid, when man receives,—  
T' enjoy, is to obey.

This hymn was sung by the three sisters with much animation; but I perceived that the Pilgrims did not join in it, not knowing the tune, and as I conjectured not entirely pleased with the sentiments.

The Pilgrims were then conducted to a chamber, over the door of which was inscribed "*The chamber of peace.*"

So when they were alone, Thoughtful asked his companion what he thought now, of the place where they were.

*Ardent.*—I am entirely disappointed, and grieved. These cannot be



the same persons who entertained the Pilgrim Christian. Oh, my brother, forgive me for urging you to come in.

*Thoughtful.*—I too am to blame ; for I consented to enter while I was not satisfied that this was the right house. And I am now convinced that these are the three sisters against whose arts we were cautioned at the house of the Interpreter. Their true names are *Hypocrisy*, *Carnal-Policy*, and *Heresy*. But let us seek counsel where it is to be found.

So saying, he plucked his book out of his bosom, and read therein, as follows :—“ Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.—Take heed that ye be not deceived.—Woe to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls ! —Beloved, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world—Ye, therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness—Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” \* \* \* \*

BUNYANUS.

*From the Christian Mirror.*

#### REPLY TO A QUESTION.

“ Is it right for Trinitarian clergymen to exchange pulpits with Unitarian ? Is not such conduct a practical denial of the Lord Jesus ? Will it not grieve the Holy Spirit to depart from those churches which countenance it ? ”

For ourselves, we do not “ regret ” the insertion of this question in our paper. We believe it is highly important to the interests of religion, that the reasons, which induce ministers to decline exchanges in the case supposed, should be better understood than they now are. The question was proposed by a subscriber in a distant part of the state. We shall consider it independent of all localities, and express our opinions without reserve.

We assume, that there is an essential and irreconcilable opposition between the Trinitarian and Unitarian systems of doctrine. We discern between them, not merely those “ shades of difference ” which are compatible with an essential unity of system ; but a difference so essential, that if one be true the other must be false. It is to be remembered, that the difference does not exist on one subject only, but on the whole range of the fundamental doctrines of the gospel. A Trinitarian believes, that the Son is Jehovah, and the holy Ghost Jehovah, as well as the Father ; that Jesus Christ is God manifest in the flesh ; that all men are, before conversion, enemies of God, and justly condemned by an eternal law to endless punishment ; that Christ died a vicarious sacrifice for sinners ; that none are saved but



by pardon through his blood ; that all, who receive eternal life, are renewed by the special agency of God the Spirit ; and that they, who have believed in God, should live *godly* in Christ Jesus. Unitarians, (including Sabellians, Arians, Worcesterians, Socinians, and Humanitarians,) *deny* the above doctrines, or *pass them over* in their preaching, or *explain them away* till the whole substance is gone. They believe that Christ is *not* God over all,—that the Spirit is *not* the true Jehovah ; and however desirable it may be that they and Trinitarians should harmonize, it seems to be utterly impossible ; for the most exalted *creature* can never possess the incommunicable perfections of Jehovah. The one class regard Christ as a created or derived being, and cannot, conscientiously, adore him as the only living and true God ; the other class feel that they entirely fail in their duty, if they do not love, and worship, and adore the Savior, with those views and feelings, which are due only to the infinite Creator. Their songs of praise *must* be discordant, if they attempt to sing together the praises of the Lamb. Their preaching and conversation on these great topics cannot agree, if each class declare their real views. For these assertions, we have not Trinitarian authority alone. The leading Unitarians of our country, *since they have deemed it prudent to come out boldly*, have not hesitated to represent the orthodox sentiments as totally false, and the difference, between the two schemes, to be radical and essential. They may not often have used all the frankness of Dr. Priestly, one of their number, in his conversation with Dr. Miller. Said he, “ I do not wonder that you Calvinists entertain and express a strongly unfavorable opinion of us Unitarians. The truth is, there neither can, nor ought to be, any compromise between us. If *you* are right, *we* are not christians at all ; and if *we* are right, *you* are gross idolaters.” On another occasion, Dr. P. termed the worship of Trinitarians “ *idol- atrous and blasphemous* ;” and certainly they could not desire him to be guilty of either crime, by coming to unite in their worship.—There may be many Unitarians, who would not characterise Trinitarian sentiments and worship in language equally strong. But all who are established and thorough in their own views, can hardly fail to see that they are opposite to those of the Orthodox.—We have not room to trace the opposition of views between the two classes, through the whole series. Suffice it to say, that the same contrariety of views may be found throughout. We would, for instance, be ready to take the single article of *good works*, or a *christian life*, to show the opposition of the systems to each other. A Unitarian preacher is here as wide from the Trinitarian, as any where else. He *cannot*, while consistent with himself, enforce holy obedience by those motives and principles, from which, in the view of the Trinitarian, *all* acceptable works proceed. His standard too of christian duty is very different. The life he enjoins is such, as may comport with a life of pleasure and pomp and worldliness, if it only be free from flagrant immorality and vice. He would represent that as a christian character, which the other would deem essentially defective, utterly unfitting a man for the kingdom of heaven. If it be thought, that we refer to Unitarians of the lowest grade as representatives of the whole class ; we reply, that such is not our intention.

We verily believe that every consistent Unitarian, when denying the essential Deity of Christ, denies also one by one all the doctrines



of grace. The harmony of his sentiments with each other requires him to go through the whole scheme. There may be some individuals, one in more than one thousand, who does not "hold the head" with Trinitarians, but agrees with them on some other point. Such are exceptions to a general rule; such are anomalies in that class of professed christians who assume the name of Unitarians, who agree with each other in their general views, and who on some occasions represent their sentiments to be as contrary to ours, as they are ever represented by Trinitarians.—We do not now attempt to prove which class is *right*. We only say, the difference between their sentiments is *essential*; so that if either of them be the true gospel of Jesus Christ the other must be "another gospel." We believe that *both* systems cannot be true. We apprehend that understanding men on both sides are now well agreed in this sentiment, that opinions so opposite to each other cannot both be correct. Some may suppose that the two systems can be amalgamated; but they must either be ignorant of what is believed on one or both sides, or else reason on the ground that two opposite things are one and the same thing; that black is white, and white is black.

In declining an exchange of labors, or other acts of fellowship, *there is no denial of the right of private judgement*. Suppose a Unitarian refuses to invite a Trinitarian into his pulpit. He does no more than to exercise his own right of judging for himself. He leaves the other to form his own opinions from the bible; to propogate them in his own sphere; and to stand or fall to his master according to his own method. *For himself*, he declares his disbelief of the Trinitarian doctrine, and his unwillingness to have it preached to his people under his sanction. He is consistent, and no one has reason to complain of him. Suppose the case is reversed, and a Trinitarian refuses to exchange with a Unitarian. Will not the same remarks apply? Will any rule of the gospel be violated in this case, and not in the other? But it will be said, Unitarians do not refuse: the exclusive conduct is all on the other side. If it be so, there is a reason to be assigned for it, without resorting to the common slang of want of charity, and a spirit of persecution. Unitarians have adopted one principle which places them on a different ground from the others. *They profess to think sentiments or doctrines are of little consequence*; that a man may believe almost any thing and yet if he is sincere he may be saved. Hence they are not very unwilling that Trinitarian doctrines should be preached to their people, though they believe they are false. But Trinitarians seriously think that the "belief of the truth" is very important; that characters are formed much according to the sentiments received; that "if the gospel be hid, it is hid to them that are lost." Believing that what they receive for truth is the gospel of salvation, when received with the heart; they candidly and conscientiously believe also, that the opposite system is fatal error, to those who heartily and practically embrace it.—Believing thus, are they uncharitable for speaking and acting accordingly? They have the right of private judgment—They seriously think that they find these views in scripture—they will not condemn others, but they must "contend earnestly for the faith once delivered to the saints." The Unitarian may exchange: he does not believe the sentiments of the Trinitarian, but he deems doctrine of little consequence, and for the sake of charity will invite a man to preach



what *he* believes to be error. The Trinitarian believes that the truth is the instrument of conversion and salvation; and that error is dangerous and destructive. It is easy to see that an exchange requires from him a sacrifice of principle and of conscience, which is not required of the other. He is sincere and conscientious in his belief; and what can he do? Shall he exchange, and belie all his professions of belief in the doctrines of the bible? He would sin against his conscience and his Lord. Shall he renounce a faith, which in the view of some becomes too exclusive and uncharitable in practice? A flood of light from the divine word forbids it. Shall he meekly say to his Unitarian neighbor, 'my friend, I conscientiously believe your doctrine is unscriptural and destructive—I do not separate from you from any unfriendly feelings, but you must excuse me for acting according to what I verily think are the truths of the bible.' Does he encounter obloquy and reproach by this conduct? He is consoled with the reflection that this was the lot of Christ and his apostles, and principally for their adherence to truth, and their protest against error and sin. Let him not, therefore, be ashamed of the gospel of Christ, for it is the power of God unto salvation.

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FROM THE CHRISTIAN MIRROR.

#### FAMILIAR EXPOSITION.

ROM. viii. 19—23. *For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

MAN, the noblest of God's works, and the only rational and accountable being in this lower world, revolted from his Maker, and the wrath of God fell upon him. The ground was cursed for his sake; and the whole visible creation around him, though still ministering to his subsistence and comfort through the forbearance of God, is made continually to remind him of his rebellion and reprove him for his sin. By his transgression, he and his descendants became liable to sickness and pain and sorrow and death. Animals became subject to misery, were made servants to man, and have ever since groaned under his yoke; more frequently the yoke of a cruel tyrant, than that of a kind master. The inanimate creation; the ground and its fruits; the air, the elements, and the seasons, bear fearful tokens of the Lord's anger with him, for whose use all these things were made. All became subject to *vanity*; to change, decay, and final dissolution. Subjected *not willingly*; not by their voluntary act, not by *their* sin; for the animate and brutal creation has not reason and conscience, and has not violated a law. The creation is subjected to dissolution *by reason of, or on account of*



him, who *has* subjected it. "Cursed is the ground for *thy* sake." *Man* did the dreadful deed. *Man*, with impious and cruel hands, drew down the wrath of heaven on himself, on the earth, and all it contained. But the creation is subjected *in hope*. God has said, 'Destroy it not, a blessing is in it.' The whole creation itself shall be liberated from the bondage of corruption. Man, who now ascribes *his* miseries to the objects around him, blaming the seasons, complaining of the earth, and cursing the stars : man shall give account of his *abuse* and *perversion* of God's gifts, and acquit all but himself. Every tongue shall confess that all inferior creatures are innocent, while man alone is guilty. In a secondary sense, the creation shall be emancipated from bondage in the millennial period ; when, men becoming the friends of God, they shall inscribe holiness to the Lord on their fields and flocks, their merchandise and treasures, and all the labor of their hands. Yet all earthly things must decay, and the great object of hope for creation is, that this bondage shall be terminated by the final conflagration, and that there will be new heavens and a new earth, wherein dwelleth righteousness. In that world will be no more death, and no more curse. The creation which will then be, will be pure and celestial, unchangeable and eternal. It will forever minister to the felicity of the ransomed, and they will forever consecrate and employ it for the glory of its Author. In the day of the manifestation of the sons of God, of their appearance before their Judge and the whole universe of created intelligences, will the *polluted* earth be burnt up, and an inheritance be presented them which is *incorruptible* and *undefiled*.

The figure, here adopted by the apostle, is one of the most lively and expressive ever employed by man. On the *fact* that *every* inferior creature, or the *whole* material creation, does most obviously lie under the curse, not for voluntary transgression but for the sin of man, he grounds the propriety of the figure. This whole creation he represents as a conscious agent and innocent sufferer. *Every* created thing, in the heavens above, and in the earth beneath, *except* man, groans under bondage on account of man's transgression, and desires and prays with the utmost impatience to be brought into liberty. Can a more forcible reproof of the sottish stupidity of man be expressed or imagined ? Dumb beasts, and the unconscious ground we tread, speaking with more than human voice, reprove the madness of the people. All nature cries aloud, that the everlasting foundations of the earth cannot bear the load of man's guilt ; but man, the guilty cause of all, and himself lying under the curse more heavily than if it fell on him alone, flees not from the wrath to come. He hardens his heart in impenitence ; he repeats and multiplies his provocations ; he adds hourly to his own miseries, and increases the agonies of those beneath him. Ah, whither will he flee, when the Lord shall hear the voice that cries to him from the ground, and close forever the day of patience and of mercy ?

Believers, however, sympathize with the earth in its unutterable groanings. They are not willing subjects to the bondage of sin, and they feel the sufferings which their iniquities have brought upon them. They also, at times, when their heart is flesh and not stone, groan being burdened. They, having the first fruits of the Spirit of holiness and adoption, groan within themselves, waiting for the adoption, to wit, the redemption of their body. They long and pray to be holy as God is holy. They desire that their body, soul, and spirit may be sanctified



unto God, and preserved blameless unto the heavenly kingdom. They groan in spirit daily, desiring to be holy and devoted now. But they do not expect a complete and final end of sin and sorrow, till they shall have left this world; nor till Christ shall raise the dead, and change their vile body, to make it like unto his own most glorious body. Hence, they would even die, that they may live indeed. Hence, they die daily, and their life is hid with Christ in God. They have not received the full adoption. They have received, as we may say, a private adoption into the family of God. But they look for a public recognition,\* a more perfect and unalterable filiation, in the open and eternal registry of heaven, which Christ will give them in the day of his appearing. They are now children, and therefore heirs, (ver. 17.) And O, what glory will be revealed in them, when even their corruption shall put on incorruption, and their death be swallowed up of life.

\* This was a custom of the Romans.

FROM THE MISSIONARY HERALD.

EXTRACT OF A LETTER FROM REV. PLINY FISK, TO THE HON. SAMUEL HUBBARD.

I wish to give you a sort of supplement to that part of the Journal already forwarded which relates to Alexandria. The following is a copy of a letter from Mr. Leutzen, a German merchant, whom we knew in Alexandria, to Mr. Wolff.

ALEXANDRIA, Feb. 4, 1823.

Very Dear Friend,

I hope that you are already safely arrived at Cairo, and that you, with your fellow-travellers, Messrs. Fisk and King, are well. On your departure from hence I supposed that I should soon be able to follow you, to undertake, in your agreeable company, the journey to Mount Sinai; but my affairs in the Austrian Consulate are not yet quite finished, on which account I am very sorry, so much the more as I always desired to visit that remarkable spot, before leaving Egypt forever.

After your departure, the public opinion was expressed universally in your favor. Both your sermons on Sunday, as well that on board the Danish vessel, as that in the house of the Danish Consul, very much edified all your hearers; and many of them have expressed the wish that you might soon return to Alexandria.

I have heard, in several places, that several of the Bibles you distributed here among the inhabitants have been taken by the Catholic priests of this place, but it cannot yet be said with certainty whether those gentlemen have burnt them. It is however generally believed, and we may suppose with much probability, that they have; for many, many excommunications have been pronounced against those who are in possession of Bibles. But nobody minds such a farce and such buffoonery. The Pater Superior of the Catholic convent, displayed his inquisitorial rage in the most disgraceful manner the Sunday before



your departure. I was not among the hearers, but several of my friends, especially a most respectable Spaniard who is residing here, confirmed it. His speech showed the horrible ignorance of that Egyptian priest, and I really believe that it was not so dark in the times of Pharaoh, as now among the Popish idolaters. The above mentioned Spaniard gave me the contents of the sermon. The priest praised the Catholic church, as that church in which exclusively salvation can be obtained; and for a proof, he mentioned, among many other things, the following fact, which he said, happened among the Catholics in Hungary. "A malefactor in Hungary was put in prison and condemned to death. He refused to be converted by any means whatever. Several priests were ordered to call at the prison on that obstinate sinner, but all their pains were unfruitful and vain; but a Franciscan Friar appeared, and at once gave his word to convert the malefactor, who still persevered in blaspheming the Godhead and religion. The Friar now began himself to curse and blaspheme every thing, till he came to the Virgin Mary. 'Stop,' exclaimed the malefactor, 'O, not her.' The Friar was satisfied with that exclamation, and congratulated himself on having accomplished such a great work of conversion!" Is not this an abomination, to preach in the holy temple of the Lord such abominable blasphemy? You may conclude by this single fact, what a miserable condition the church here is in. I dare to say that such abominable nonsense is not heard in the public houses in Europe. Such fellows ought to be whipped, and turned out of the Temple of God.

I have already distributed the greatest part of the tracts you gave me, and all to whom I gave them were very contented, and expressed their gratitude. O, my dear friend, continue to promote the word of God more and more in the time of your pilgrimage. You will receive your reward for it from the God of Israel. The good cause must finally gain the victory after the dangers you may perhaps undergo. The apostles of the Lord had to combat against many trials. Glorious will be your victory. Farewell; continue your journey rejoicing, and give me speedy news of your welfare. I salute you with devout affection.

Your most humble servant, LEUTZEN.

When the writer of the above letter said that such Priests as he describes ought to be whipped, and turned out of the Temple of God, he probably said it in allusion to Christ's driving the buyers and sellers out of the temple with a scourge. You will understand the letter, I believe, without any comment, and it will perhaps assist you in forming an idea of the state of the country, and of the effects of our joint labors. We are very happy to be in company with Mr. Wolff. His knowledge of Hebrew, Arabic and Persian is of immense advantage.

#### ACCOUNT OF A JEWISH WEDDING AT CAIRO.

The gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making



preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, 2:9. "My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

About 5 o'clock the High Priest, (Rabbi Mercado,) and five other Rabbies came in, and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the High Priest arose, and said, "Blessed are they who dwell in thy house; they shall praise thee forever." The people responded, "Blessed people, whose God is the Lord." After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated the Rabbies shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, "My heart is inditing a good matter, &c." The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi*. "Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage." *People*. "Blessed be he, and blessed be his name."

One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said "Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory." "Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared for him and from him a house forever and ever." At the end of each sentence the people responded, "Blessed be he, and blessed be his name." *Rabbi*. "Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom



and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbies were performing the service some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

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#### APHORISMS.

There are three days in which an impenitent sinner cannot hold up his head; the day of extreme affliction, the day of death, and the day of judgement.

He may be suspected for an hypocrite, who has no changes. The christian's sky is never long clear and cloudless. Change of weather and change of way are usually experienced by travellers to heaven.

The reason why there is not so much persecution now as there was in primitive times, may be, not because the world is better now than it was then, but because professors are worse. Let christians manifest the spirit of primitive saints and apostles, and they will probably meet with primitive usage and apostolic treatment.

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#### ANECDOTES.

A person once came to a minister, and told him, that he was not quite satisfied as to the safety of his state, and therefore requested some spiritual instruction. The divine asked him, whether God had ever given him to see the vileness of his own heart? To which the man replied, "Vileness! I thank God! I am sure I have got a good heart." Have you so? said the minister, then I do not see how you can be saved. For there is no other name given under heaven among men, whereby we must be saved, than that of Christ; and he came, not to call the *righteous* but *sinners* to repentance.

Some preachers near Olney dwelt on the doctrine of predestination. An old woman said—"Ah, I have long settled that point; for if God had not chosen me before I was born, I am sure he would have seen nothing in me to have chosen me afterwards."



A preacher, who was travelling in the stage, was asked by one of the company, if he believed the doctrine of election. "Be sure, I do," said the preacher. "Why then," said the querist, "do you preach the gospel?" "Because," said the preacher, "I believe that doctrine." "Then spake the Lord to Paul in the night by a vision, Be not afraid; but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." "Therefore I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus with eternal glory."

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FOR THE EVANGELIST.

*Isaiah 35th Chapter.*

A rose shall bloom in the lonely place,  
A wild shall echo with sounds of joy,  
For heaven's own gladness its bounds shall grace,  
And forms Angelic their songs employ.

And Lebanon's cedars shall rustle their boughs,  
And fan their leaves in the scented air;  
And Carmel and Sharon shall pay their vows,  
And shout, for the Glory of God is there.

O say to the fearful, be strong of heart,  
He comes in vengeance, but not for thee;  
For thee he comes, his might to impart  
To the trembling hand and the feeble knee.

The blind shall see, the deaf shall hear,  
The dumb shall raise their notes for him,  
The lame shall leap like the unharm'd deer,  
And the thirsty shall drink of the holy stream.

And the parched ground shall become a pool,  
And the thirsty land a dew-washed mead;  
And where the wildest beasts held rule,  
The harmless of *His* fold shall feed.

There is a way and a holy way,  
Where the unclean foot shall never tread,  
But from it the lowly shall not stray,  
To it the penitent shall be led.

No lion shall rouse him from his lair,  
Nor wild beast raven in foaming rage;  
But the redeemed of the earth shall there  
Pursue their peaceful pilgrimage.

The ransom'd of God shall return to him  
With a chorus of joy to an Angels lay,  
With a tear of grief shall no eye be dim,  
For sorrow and sighing shall flee away.







## CONDITIONS

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It is expected, that all communications with the editor, will be post paid, excepting such as write for the work.

No subscriptions will be taken for a less term than one year; and, if notice of discontinuance is not given before the issuing of the last number in the year, the subscribers will be considered as holden for the succeeding year.

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